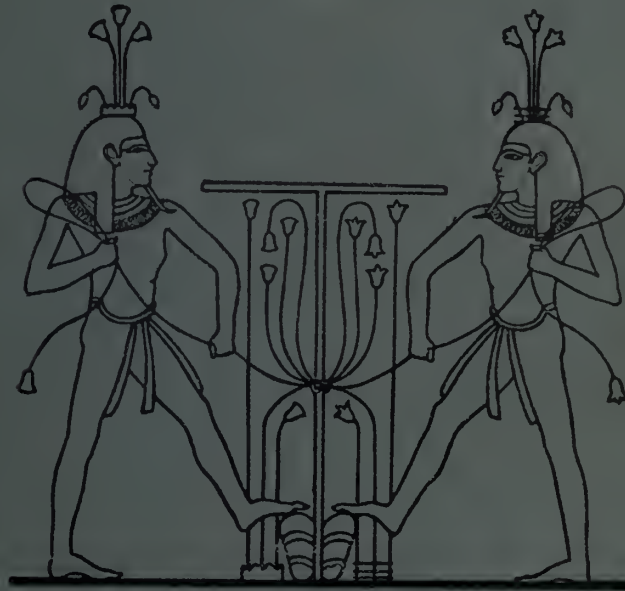




AN ATLAS OF ANCIENT EGYPT.

WITH COMPLETE INDEX,
GEOGRAPHICAL AND HISTORICAL NOTES,
BIBLICAL REFERENCES, ETC.



SPECIAL PUBLICATION
OF THE
EGYPT EXPLORATION FUND.



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✓ Egypt Exploration Society

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PREFACE.

THE Committee of the Egypt Exploration Fund issues this volume of Maps of Ancient Egypt as a Special Publication, in the belief that many of its friends and subscribers may desire to possess such an Atlas exhibiting the latest identifications of ancient sites, and more especially marking the important geographical discoveries which have resulted from the work of the Society.

Egypt changes but little; and the modern Map, with the natural as well as the artificial features depicted upon it, will give a truer insight into the physiography of the country in ancient times than the skeleton maps of Ancient Egypt which follow it. This map also shows the lines of the modern desert roads (which generally coincide with those of the old roadways), the Egyptian railway system, and the Suez Canal; it will therefore be appreciated by travellers, as well as by archæological enquirers. Opposite to the maps of Ancient Egypt will be found tables containing the names of the Nomes and their capitals, and of the local gods, but the state of our present knowledge does not enable us to delineate their boundaries; which, moreover, often varied.

Maps of the Wady Tumîlât and the Land of Goshen have already been published by the Egypt Exploration Fund as part of the results of M. Naville's researches conducted for the Society, and explained at length in his *Memoirs* of 1884 and 1887. The present Map of that district is compiled from them, and extracts from the *Memoirs* which bear upon the maps are also reprinted. A reference list of localities in Egypt mentioned in the Bible is appended for the use of Bible students.

Since this Atlas will doubtless fall into the hands of many who have had neither time nor opportunity for the study of Egyptology, interested as they may be in its results, a few notes on certain geographical aspects of Ancient Egyptian history are here given.

INTRODUCTION.

THE ANCIENT EGYPTIANS AND THEIR COUNTRY; THEIR FOREIGN INTERCOURSE.

The Egyptian population, its origin and character.—The land of Egypt, stretching from the Mediterranean to Aswân on the Nubian frontier, has an area of only 10,292 square miles, with a present population of nearly 7 millions, or about 600 people to the square mile. In extent the country has remained unaltered from remotest historic times, but its ancient population is supposed to have been more dense than that of to-day; in the age of Josephus (A.D. 37—100) it appears to have numbered at least $7\frac{1}{2}$ millions. Some authorities hold that the Ancient Egyptians were of African origin, and from the South. Others maintain that they came from the North-East by the isthmus of Suez; or from the East by Kûs and Coptos; or from the South-East by the straits of Bab el Mandeb; their original home, according to these several opinions, having been in Asia Minor, in Central Asia, or in South Arabia. But, whatever their origin, this at least is clear to us—from the earliest times of which any historic record survives, the strong, mystic, and subtle individuality of the people was fully marked and developed; and the physical characteristics of their country are so correspondingly distinctive that it is difficult not to consider these as the main cause of that distinction in life, religion, and art which is so much a thing apart that we can only describe it as Ancient Egyptian.

Egypt “the gift of the Nile.” The Delta and its changes.—Egypt is little more than the bed of the Nile. Her fertile Delta was formed by the accumulation of alluvial deposits at the mouth of the river during pre-historic times, and was so called by the Greeks on account of the resemblance of its outline to that of the fourth letter of their alphabet. In the maps of this Atlas the courses of the river and canals, and the outlines of lakes are represented as those of the present day, since it is impossible to

restore the ancient beds with certainty. * The Greek historians and geographers tell us that the Nile divided into three main branches at the southern point of the Delta, and that these subdivided, so that the river entered the sea by seven channels, of which five were natural, and two artificial. But these have all more or less changed, dwindled, or disappeared. In order of East to West, they were named by the Greeks—the Pelusiac, Tanitic, Mendesian, Phatnitic, Sebennytic, Bolbitine, and Canopic branches, generally after the principal cities through which they passed. In the days of Herodotus, the fork of the river was three or four miles north of where Cairo stands; it is now some ten miles further north still. The Rosetta and Damietta branches of the Nile are its two chief outlets at the present day, and they may be taken as roughly corresponding with the Canopic and Phatnitic channels. The Pelusiac branch has disappeared. The elusive character of the internal geography of Ancient Egypt largely results from natural variations in the distribution of the waters of the river; from great artificial changes of the water-system (notably those made in the times of Mena, the first historic king; of the xiith and xixth Dynasties; and of the Ptolemies); and, lastly, to the cumulative effects of local irrigation continued for thousands of years.

Lower and Upper Egypt, Nubia, and the Faiyum.—To the Egyptians, the Delta was “the Land of the North” (or Lower Egypt). The rest of their country was “the Land of the South” (or Upper Egypt), and extended from the apex of the Delta to that bank of granite which crosses the Nile at about 24° N. latitude and produces the “first cataract.” This cataract marked the confines of the Land of Nubia (the Ethiopia of Greek and Roman geographers), known to the Egyptians as the Land of Kash, and one of their earliest conquests. Upper Egypt (including the Faiyûm) has an average width of only 10 miles, with a length of about 450; and this also is “the gift of the Nile.”¹ It is hemmed in by the hills of the Arabian and Libyan deserts, and its rich black soil is entirely formed of the deposit left by the annual overflowing of the river. The Faiyûm is a natural depression surrounded by the Libyan hills, 840 square miles in area, and about 50 miles south-

¹ *Herodotus* II, 5.

west of Cairo. The Bahr Yûsif, a water-course diverging from the river near Asyût, enters the Faiyûm through the gorge of El Lahûn, and thus connects the province with the valley of the Nile. The Faiyûm was anciently renowned for its fertility, and is still well cultivated; its name is derived from an Egyptian word signifying "marsh, or lake district," through its Coptic form of *Phiôm*. Here was the celebrated "Lake Moeris" of the Greeks, the admiration of Herodotus and the work of the xiith Dynasty kings who built the adjoining "Labyrinth," and were buried near to it, within the pyramids of Hawâreh and El Lahûn. These kings turned the natural lake, formed by drainage and the annual overflow of the Nile, into the artificially controlled reservoir of Lake Moeris. At its highest, the original lake of the Faiyûm had almost covered the province; as reduced, it seems to have had a perimeter of 136 miles, and a greatest depth of 230 feet.² To the ancient inhabitants their river was *Hapi*, and their country *Kemt*, the Black Land; while the sandy desert was *Tesert*, the Red Land. The Greeks called the country *Aiguptos*, and its river *Neilos*, whence, through the Latin forms of *Ægyptus* and *Nilus*, come our names of Egypt and the Nile. Little or no rain falls in Upper Egypt, although the climate is said to be now changing in this respect. The necessary irrigation of the crops has always depended upon the due storing and distribution of the waters of the yearly inundation.

Ancient Quarries.—Owing to the scarcity of wood, Egyptian buildings were generally made of bricks of Nile-mud: monumental works were constructed of hard or fine-grained stones, which were abundantly found in the rocky edges of the Nile valley. The rock on both sides of the river, and as far as Silsileh, was limestone of various qualities, and there is hardly half a mile of cliff without quarries; perhaps the finest quality was obtained opposite Memphis at Turra. A patch of hard quartzite is found close to Cairo at Kûm el Aḥmar, and numerous fine monuments in this material exist. Alabaster was quarried especially in the *Het Nub* region on the east bank from Mînyeh to Asyût. In the southern portion of Upper Egypt, sandstone took the place of limestone as the chief

² See *The Fayûm and Lake Moeris*, by Major R. H. BROWN, R.E., Inspector General of Irrigation, Upper Egypt; 1892.

material for stone construction, and the most notable quarry is at Gebel Silsileh, where the rocks on either side approach and overhang the river, so that the removal of the blocks was easily effected. Red granite and some grey granite were quarried at Aswân, the cataract at Syene being formed by a vein of this Syenite¹ crossing the river valley. Between the Nile and the Red Sea was a great variety of fine materials, such as basalt, granite, diorite, porphyry; the latter, perhaps, worked only by the Romans. The difficulties of obtaining them did not deter even the earliest kings of the ivth Dynasty from making the freest use of these stones for their "monuments of eternity."

Egyptian mythology; its connection with the geography of Egypt.—The true sources of their beneficent Nile, and the causes of its regular rise and fall in the summer and autumn months were as unknown to the Ancient Egyptians as the origin of the great Sun himself. As that set nightly behind the Western hills, so to the Egyptians the West was that land of darkness to which their dead passed on; and their great cities of the dead (or cemeteries), were always preferably founded upon the west bank of the river. In very early times travellers' tales of the oases of the Libyan waste doubtless helped them to believe that beyond the perils of the desert and of death the islands of the blest were to be found. They deified all regular and persistent natural phenomena which they recognised as such, and chief among their good gods were different forms of the Sun; and Osiris, the fertilizing power of the river. But the barren desert, ever ready to encroach upon their tilled and fertile fields, was inimical to all the amenities of life in the eyes of a settled and agricultural people such as they were.² The desert was therefore personified in the destructive god Set; and between Set and Osiris there had been constant rivalry and warfare corresponding to the unending encroachments of desert on fertile land, and fertile land on desert.

The State Religion and the Government; their feudal character.—The gods of the Ancient Egyptians were essentially

¹ This is, however, not the true Syenite of mineralogists.

² Incidental reference is made to this fact in *Genesis* XLVII, 31—34. The "shepherds" here referred to were nomads of the Eastern desert, who were always troublesome to the Egyptians.

local gods—gods of a district, or even of a city. Their chief deities were of the Sun, the Earth, the principal planets and stars, and the Nile; all these being worshipped under different aspects, and considered both as gods of the living and of the dead. Their common nature made it easy for any one of the local gods to be regarded as national, if his city became the chief seat of government and the home of the reigning dynasty. The kings were supposed to be of divine descent, and were, theoretically, the great high priests of their dominions; so that, notwithstanding the number and variety of their local deities, the Egyptians still had a national religion. The system of government can best be described as feudal; it was bound up with the state religion, and its administration was based upon the subdivision of the land.

The Nomes and their Princes.—Upper and Lower Egypt were divided into some forty provinces, the number and boundaries of which might vary from time to time. These provinces were called *hesep* by the natives, and by the Greeks *nomoi*; whence the modern term Nomes. Each nome had its farm-land; its marshes for fowling and the cultivation of papyrus reeds; its canal; and its capital, which was the centre of the provincial religion and administration. Great vassal princes were the hereditary rulers of the nomes, and high priests of the local temples, being responsible to the king for the due maintenance of civil order, and military efficiency. Their duties consisted in loyalty to the person and interests of the king, in care for the well-being of their vassals, and in the military discipline and command of all their able-bodied men.¹

Communication with foreign nations.—Sometimes the king sent his nobles on exploring and aggressive expeditions, whence they were expected to return with treasure which it might please them to call the gifts or tribute of other lands. Such expeditions brought back fine material for the use of the sculptor, precious metals, stones, woods, and incense, costly articles of foreign art and manufacture, natural curiosities and products,—vegetable, animal, and sometimes human,—and added to the variety of

¹ See the biographical inscriptions of "*Beni Hasan i*" and "*Beni Hasan ii*," for particulars as to the conduct of exemplary monarchs.

the indigenous flora and fauna of Egypt, which is naturally but limited. Hostile, commercial, and general national intercourse was thus gradually established with Nubia and the Sûdân, the Libyan and other North African peoples, desert tribes, the inhabitants of the Sinaitic peninsula, Syria, Babylonia, and Mesopotamia, the traders and dwellers on the coasts of the Red Sea and in Arabia, the kingdoms of Asia Minor, the Phœnicians, and the pre-Homeric Greeks. In the seventh century Greek colonists (traders and mercenary troops) were formally recognised by the Egyptians.

The invasions of Egypt by foreign nations.—Egypt was conquered by the Hyksôs² not much later than 2000 B.C.; by the Ethiopians under Sabako B.C. 700; by the Assyrians under Esarhaddon and Assurbanipal B.C. 672—665; by the Persians under Cambyses B.C. 525; and fell, as part of the empire of Persia, into the hands of Alexander B.C. 333. But it is only from the Hebrews and from Greeks, by birth or culture, that we have any foreign accounts of her civilisation before it was merged in that of the Roman Empire. The Greeks linked the life of Ancient Egypt with that of Europe; and it is primarily to Greek accounts that we owe our first knowledge of this country of their conquest and adoption.

² The Hyksôs have not yet been identified. They are stated by Josephus to have been "Shepherd Kings," and to have come from the North East.

SUMMARY
OF
M. NAVILLE'S GEOGRAPHICAL DISCOVERIES
RELATING TO THE SOJOURN OF THE ISRAELITES IN EGYPT,
AND TO
THE ROUTE OF THE EXODUS.

In the first and fourth "Memoirs" of the Egypt Exploration Fund, M. Naville has endeavoured to trace the route of the Exodus; his conclusions are drawn from the results of his excavations and researches at Saft-el-Henneh studied in the light of ancient historical and geographical records. These conclusions, with the arguments that led to them, are here summarised, and followed by an extensive quotation of the chapter on the "Route of the Exodus" from his Memoir entitled *The Store City of Pithom*.¹

Up to 1883, the mound of Tell el Maskhutah was supposed by Egyptologists to occupy the site of the city of Raamses (*Exodus* i, 11); in the spring of that year M. Naville found it to be on that of Pithom.

By the study of the inscriptions on monuments which had already been taken from the place and were then in Ismailiah, and of those which he himself discovered among the ruins, M. Naville found that the god of the city had been Tum, that its religious name had been *Pi-Tum*—the Abode of Tum, and that the temple had been situate in the civil city of Thukut. The name Pi-Tum corresponds with the Hebrew *Pithom*, the Coptic *Pethom*, and the *Pithom* and *Peitho* of the Septuagint. The founder of the place appeared to be Rameses II (XIXth Dynasty, B.C. 1300—1250),² who is usually supposed to be the Pharaoh of the Oppression, and it had evidently been built as a fortified military store-house or granary (*Exodus* i, 11); (the Hebrew word here means *store-houses*, the Septuagint

¹ The third and revised edition of M. Naville's *Store City of Pithom and the Route of the Exodus* was published in 1887, after the discovery and excavation of Goshen, and the friendly criticism of the First Edition by Biblical critics and Egyptologists all the world over.

² The dates of Ancient Egyptian history, in round numbers, as given throughout this letter-press, are, as far as possible, in accordance with those to which Professor Flinders Petrie has recently given currency in his lectures delivered at University College, London.

translates *fortified cities*), in which provisions were gathered for the use of armies or caravans bound across the Eastern desert. The bricks of which these "military store-houses" were built were composed of the common material, Nile mud, mixed with chopped straw, but in places they were apparently made without straw (*Exodus* v, 6—19).

The name Thuku occurs repeatedly in those letters of scribes and officials of the XIXth Dynasty which constitute the so-called Anastasi papyri, and is there followed by the determinative (a hieroglyphic symbol, marking the nature of the preceding word), indicating a borderland inhabited by foreigners. In these writings the name denotes a district including "the lakes of Pithom of Menephthes, which is of Thuku," and it is hence clear that before becoming the civil name of the capital, Thuku designated a region, or district, containing Pithom. Such was the meaning of the name under the XIXth Dynasty. M. Naville also gives his philological reasons for considering Succoth (*Exodus* xii, 37; xiii, 20) as the Hebrew equivalent of Thuku.³

Among the Roman ruins of the mound M. Naville further discovered two inscribed stones, one bearing the words ERO CASTRA, the camp of Ero; and the second reading as follows:—

Dominis nostris victoribus, Maximiano et Severo imperatoribus, et Maximino et Constantino nobilissimis Caesaribus, ab Ero in Clusma, M. VIIII—θ.

Under our victorious lords, the emperors Maximianus and Severus, and the most illustrious Caesars Maximinus and Constantine, from Ero to Clusma there are nine miles—Nine.

As was usual in the Roman provinces where Greek was spoken, the distance is given both in Latin and Greek, and the θ at the end of the last line stands for nine. This Roman milestone was the means of leading M. Naville to the conclusion that Pi-Tum was the Heroöpolis of the Greeks. In the English Bible (*Genesis* xli, 28), we read that Jacob, going to Egypt, "sent Judah before him unto Joseph, to direct his face unto Goshen." Here the Septuagint, whose writers must have known the geography of Egypt, translates instead of "unto Goshen," unto "Heroöpolis in the land of Ramses." The Memphite Coptic version, which was translated from the

³ It must here be said that Brugsch's philological argument for the identification of Thukut and Succoth is not admitted by M. Maspero.

Septuagint, keeps the old name of the city, and has "near Pethom, the city in the land of Ramses"; showing that at the time when this version was made, in the fourth century A.D., Heroöpolis was still for the natives the abode of the God "TUM," who possibly was not yet dethroned by Christianity. In Egyptian, *Ar* or *Era*, when followed by the hieroglyphic sign denoting a building, means a store-house, and the first part of the Greek name for this store city may be the Greek transliteration of the Egyptian word "*Era*." The Greek and Roman writers who speak of Heroöpolis are unanimous in declaring that the city was near the sea, at the head of the Arabian Gulf, which was also called Heroöpolitan, and hence it is assumed that even in the times of the Romans the Red Sea extended much further north than it does now, and that the Bitter Lakes were then under water. Linant Bey considered it geologically proved that, under the Pharaohs of the XIXth Dynasty, Lake Timsah and the valleys of Saba Biar and Abu Balah were part of the Red Sea. This view is confirmed by the physical features of the country, for the depression of Lake Timsah has a narrow extension towards the west, presenting the appearance of the head of a gulf. The sea would thus have extended to within three miles of Heroöpolis. Gradually the water withdrew, communication between city and gulf was partly cut off, and where the Red Sea had been there remained only salt marshes, which were called by Strabo and Pliny the *Bitter Lakes*.¹

M. Naville also found at Tell el Maskhutah an historical narrative tablet of Ptolemy Philadelphos in whose reign (B.C. 286—247) the Septuagint version of the Hebrew Scriptures was begun in Alexandria. This tablet gives many data which not only confirm the discoveries already mentioned, but also show that another great temple of the VIIIth Nome was Pikerehet, dedicated to Osiris. Pikerehet plays an important part in the tablet, the last lines of which give the amount of taxes which were granted as income to

¹ Professor Sayce (in *The Higher Criticism and the Monuments*, S.P.C.K. 1894; pp. 259—60) specially emphasises the objections to M. Naville's theory of the Route of the Exodus. Up to the present time, none of the various theories can claim sufficient proof to warrant an exclusive acceptance, and until further and careful examinations of the character, date and situation of ancient remains between Lake Timsah and the Gulf of Suez have been made, no satisfactory explanation of the Biblical statements is to be expected.

that temple. In the different Nome lists it is also named, alternatively with Pi-Tum, as the chief sanctuary of the VIIIth Nome of Lower Egypt, and always as belonging to the region of Thuku. M. Naville therefore concludes that this region contained two important sanctuaries very near to each other, Pi-Tum and Pikerehet, the latter being the closer to the sea. The Greeks called a temple of Osiris a Serapium, and the official itinerary of the Roman Empire mentions a city of Serapium, or Serapiu, as being some eighteen miles distant from Ero; and since we know of no other temple of Osiris in the neighbourhood of Heroöpolis, Pikerehet must be the Serapiu of the Itinerary. There are no traces of ruins which can be the remains of Pikerehet—Serapiu, excepting those at the foot of Gebel Mariam.

The tablet speaks of the horses and cattle given to the sanctuary of Pikerehet for its annual support. Passages from a XIIth Dynasty papyrus (*circa* B.C. 2500), which tells of the political exile and long wanderings of an Egyptian nobleman called Saneha, and others from one of the XIXth Dynasty Anastasi papyri already mentioned, indicate that the more immediate eastern neighbourhood of Pi-Tum was known as the estate or farm of Pharaoh. Now the "before Pi-hahiroth" of *Exodus* XIV, 2, is translated in the Septuagint and the Coptic versions as "before the farm." Hence M. Naville concludes that the Pi-hahiroth of the Hebrews was the Pikerehet of the Nome lists, and of the tablet of Ptolemy Philadelphos.

GOSHEN.

M. NAVILLE's researches at Saft-el-Henneh led him to identify it as the site of Pi Sopt (the *Abode of Sopt*), which was the religious capital of the XXth Nome of Lower Egypt. This Nome was known to the Egyptians as the Nome of Sopt or Soptakhem, and Professor Brugsch discovered that it was identical with the Arabian Nome of Greek and Roman writers. The civil capital of the Nome was Pa Kes, from which came its Greek name of Phacusa (*Pha-Cusa*). M. Naville found this name "*Kes*" in the inscriptions of the shrine of Nectanebo II (XXXth Dynasty, B.C. 367—350), at Saft-el-Henneh, and in such connections as showed that it

was at the civil capital called "Kes," that Nectanebo erected this shrine, in the religious capital, "Pi Sopt." Therefore Phacusa ("Pa Kes"), the secular capital, and Pi Sopt or Pa Sopt, the religious capital of the XXth Nome, both stood upon the site now occupied by the modern village of Saft-el-Henneh. The names of Goshen and Phacusa have the same origin in ancient Egyptian.¹ In the Septuagint the land of Goshen is called *Gesem of Arabia*, i.e., *Gesem, which is in the Nome of Arabia*, and the term, though strictly referring to a limited district, may yet have applied to the whole country occupied by the Israelites. Kesem (Gesem) is mentioned in such connections, and with such hieroglyphic determinatives in the Temple lists of offerings from the various districts, as to show that it is the civil name of the district and city in which stood the Temple of Sopt, the God of the Arabian Nome, and hence the land of Goshen was the country around Saft-el-Henneh, within the triangle formed by the villages of Saft, Belbeis and Tel-el-Kebir. Again, the Coptic translation of *Genesis* XLV, 10, gives for our Goshen—Kesem of T—arabia; and T—arabia "the Arabia" in Coptic corresponds to what the Arabs call the Hauf, i.e., the land between the Nile and the Red Sea, which constitutes the present province of Sharkieh, and where the Nome of Arabia was situate. M. Naville further concludes that at the time when the Israelites occupied the land, the name "Goshen" belonged to a region which had as yet no definite boundaries, and which extended with the increase of the people over the territory they inhabited. He also thinks that the term "land of Ramses" (*Genesis* XLVII, 11) applied to a larger area, and included that part of the Delta which lies to the eastward of the Tanitic branch, a country which Rameses II (XIXth Dynasty, B.C. 1300—1250) enriched with innumerable works of architecture, and which corresponds with the present province of Sharkieh. The *city* of Raamses (*Exodus* I, 11) was situate in the Arabian Nome, but its identification cannot be regarded as established.

¹ In the Proceedings of the Society of Biblical Archaeology for June 1893, and writing on the newly ascertained Egyptian personification and worship of the zodiacal lights of the morning and evening twilights—the God Sopt being that divine personification, and Pi Sopt or Pa Sopt the chief seat of his worship—Brugsch shows that Gesem, the Coptic form of the ancient Egyptian name Keset, which was the name of the civil city Phacusa, means "the city of the twilights." The land of Goshen was so called as belonging to the city of Goshen.

THE ROUTE OF THE EXODUS.

“Among the historical events upon which the discovery of Pithom tends to throw light, one of the most important is certainly the Exodus, and the route which the Israelites followed in going out of Egypt. The Israelites were settled in the land of Goshen, in a region which perhaps extended further northward, but which certainly comprehended the Wady Tumilât, wherein was situated the city of Pithom, where, according to the Septuagint, Jacob and Joseph met when the Patriarch came to Egypt. Bound for Palestine, two different routes lay before them. The northern route had been followed by the great conquerors. It went from Tanis to the Syrian coast; it was the shortest way, but it went through several fortresses, particularly the great stronghold of *Zar*. Besides, the first part of it crossed a well-cultivated and irrigated land occupied by an agricultural population, which was not a land of pasture necessary for a people of shepherds. This northern route is called in the Bible, *the way of the land of the Philistines*; and, from the first, before any other indication as to the direction they followed, it is said that the Israelites did not take that road. The other was the southern route, which their ancestor Jacob had taken before them, and which, according to Linant Bey, was still followed by the Bedawin of our days before the opening of the canal. They went straight from El Arish to the valley of Saba Biar; while the traders, travelling through Kantarah, Salihieh, and Korein, followed very nearly the old northern route. The Israelites had only to go along the canal as far as its opening into the Arabian Gulf at a short distance from Succoth; then, pushing straight forward, they would skirt the northern shore of the Gulf, and reach the desert and the Palestine way without having any sea to cross.

“The children of Israel journeyed from Rameses to Succoth.” It is useless now to discuss the site of the city of Rameses, which will only be ascertained by further excavations. It is quite possible that we must here understand the name as referring to the *land* of Rameses rather than to the *city*; the land must have been either west or north of Pithom. The first station is *Succoth*, *Thukut*, or *Thuku*. Here it is important to observe that the name of the

place where the Israelites first encamped is not the name of a city but the name of a district, of the region of Thukut, in which, at the time of the Exodus, there existed not only Pithom, but the fortifications which Rameses II, his predecessor, and successor had erected to keep off the plundering tribes of Bedawin. It is quite natural that the camping ground of such a large multitude must have had a great extent. It was not at Pithom that the Israelites halted; the gates of the fortified city were not opened to them, nor were the store-houses. Besides, the area of the enclosure would have been quite insufficient to contain such a vast crowd. They pitched their tents in the land of Succoth where Pithom was built, very likely near those lakes and those good pastures to which the nomads of Atuma asked to be admitted with their cattle.

There has been much discussion about the site of the next station, *Etham*, which has always been considered as a city, and even as a fortress. The name Succoth, that of a region, shows that we are not to look for a *city* of Etham, but for a *district*, a *region* of that name. Saneha says in his papyrus that, leaving the Lake of Kemuer, he arrived with his companion at a place called *Atima*, which could not be very far distant. Let us now consult a document of the time of the Exodus, the papyrus Anastasi VI, and read in M. Brugsch's translation, "*We have allowed the tribes of the Shasu of the land of Atuma to pass the stronghold of King Menephtah of the land of Succoth, towards the lakes of Pithom of King Menephtah of the land of Succoth; in order to feed themselves and to feed their cattle in the great estate of Pharaoh.*" That is what I consider as the region of *Etham*, the land which the papyri call *Atima*, *Atma*, *Atuma*. It was inhabited by Shasu nomads, and as it was insufficient to nourish their cattle, they were obliged to ask to share the good pastures which had been assigned to the Israelites. The hieroglyphic determinative of its name indicates that it was a borderland. Both the nature of the land and its name seem to agree very well with what was said of Etham, that it was "on the edge of the wilderness" (*Exodus* XIII, 20).

Another reason which induces me to think that Etham was a *region*, and not a *city*, is that in *Numbers* (XXXIII, 6, 7, 8) we read of the "wilderness of Etham," in which the Israelites marched three

days after having crossed the sea. This desert, then, would have extended very far south of the city from which it derived its name; and one does not see how Etham, an Egyptian city, would have given its name to a desert inhabited by a Semitic population on the opposite side of the sea.

I believe, therefore, Etham to be the *region of Atuma*; the desert which began at Lake Timsah and extended west and south of it, near the Arabian Gulf. As this desert was occupied by Shasu and Satiu, Asiatic nomads of Semitic race, they may have had, somewhere on the shore opposite to Egypt, a sanctuary dedicated to their god Baal Zephon; and this was not necessarily a large place. It may have been a small monument, a place of worship or of pilgrimage, like those numberless shekhs' tombs which are found on the hills and mountains of Egypt.

The Israelites leaving Succoth, a region which we now know well, the neighbourhood of Tell el Maskhutih, push forward towards the desert, skirting the northern shore of the gulf, and thus reach the wilderness of Etham; but there, because of the pursuit of Pharaoh, they have to change their course: they are told to retrace their steps so as to put the sea between them and the desert.

The next indications of Holy Writ can only be determined conjecturally. Surveys and excavations are needed to give us accurate information. However, although it is impossible yet to bring forward positive evidence in favour of this or that theory, I will attempt to trace the route followed, relying on what seems most probable.

"And the Lord spake unto Moses, saying: 'Speak unto the children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-Zephon; before it shall ye encamp by the sea.'" (*Exodus* XIV, 2).

We must bear in mind that the sea was only at a very short distance from Succoth, and that it covered the valley of Saba Biar. Judging from the appearance of the ground, as it is given in the maps, it is clear that the gulf must have been very narrow in the space between Lake Timsah and the Bitter Lakes. We have left the Israelites in the land of Atuma, on the northern shore of the Arabian Gulf, at the edge of the wilderness. There they receive

the command to camp near the sea, so as to be separated by the gulf from the desert which they had to cross. They are obliged, therefore, to turn back; to pass between Pithom and the end of the gulf, somewhere near Magfar, then to march towards the south to the place which is indicated as their camping ground. The question now is, Where are we to look for *Migdol* and *Pi-Hahiroth*?

As for Migdol, the ancient authors, and particularly the Itinerary, mention a Migdol, or Magdolen, which was twelve Roman miles distant from Pelusium. It is not possible to admit that this is the same Migdol which is spoken of in Exodus, for then it would not be the Red Sea, but the Mediterranean, which the Israelites would have before them, and we should thus have to fall in with MM. Schleiden and Brugsch's theory that they followed the narrow track which lies between the Mediterranean and Serbonian bog. However ingenious are the arguments on which this system is based, I believe it must now be dismissed altogether, because we know the site of the station of Succoth. Is it possible to admit that from the shore of the Arabian Gulf, the Israelites turned to the north, and marched forty miles through the desert in order to reach the Mediterranean? The journey would have lasted several days; they would have been obliged to pass in front of the fortresses of the north; they would have fallen into the way of the land of the Philistines, which they were told not to take; and, lastly, the Egyptians, issuing from Tanis and the northern cities, would have easily intercepted them.

Besides, when the text speaks of the sea, it is natural to think that it means the sea which is close by, of which they are skirting the northern coast, and not that other sea, which is forty miles distant. All these reasons induce me to give up definitively the idea of the passage by the north, and to return to the old theory of a passage of the Red Sea, but of the Red Sea as it was at that time, extending a great deal farther northward, and not the Red Sea of to-day, which occupies a very different position.

The Egyptian form of the word *Migdol* is a very common name; it means a *fort*, a *tower*. It is very likely that in a fortified region there have been several places so called, distinguished from each

other, either by the name of the king who built them, or by some local circumstance; just as there are in Italy a considerable number of Torre. I should, therefore, with M. Ebers, place Migdol at the present station of the Serapeum. There the sea was not wide, and the water probably very shallow; there also the phenomenon which took place on such a large scale when the Israelites went through, must have been well known, as it is often seen now in other parts of Egypt. As at this point the sea was liable to be driven back under the influence of the east wind, and to leave a dry way, the Pharaohs were obliged to have there a fort, a *Migdol*, so as to guard that part of the sea, and to prevent the Asiatics of the desert from using this temporary gate to enter Egypt, to steal cattle and to plunder the fertile land which was round Pithom. That there was one spot particularly favourable for crossing because of this well-known effect of the wind, is indicated by the detailed description of the place where the Israelites are to camp. There is a striking difference between this description and the vague data which we find before and after. It is not only said that they are to camp near the sea, but the landmarks are given, Pi-Hahiroth, Migdol, Baal Zephon, so that they could not miss the spot, which, perhaps, was very restricted.

We have now the landmarks of the camping ground of the Israelites: on the north-west Pi-Hahiroth, Pikerehet, not very far from Pithom; on the south-east Migdol, near the present Serapeum; in front of them the sea; and opposite, on the Asiatic side, on some hill like Shekh Ennedek, Baal Zephon. There, in the space between the Serapeum and Lake Timsáh, the sea was narrow, the water had not much depth, the east wind opened the sea, and the Israelites went through.

This seems to me, at present, the most probable route of the Exodus. I think it agrees best with what we know of the geographical names, and of the nature of the land. Besides, it does not suppose very long marches, which would have been quite impossible with a large multitude; the distances are not very great, and on that account the information which we owe to the Roman milestone is invaluable."

LIST OF EGYPTIAN PLACE-NAMES MENTIONED IN THE BIBLE, WITH REFERENCES.

BIBLE.	ANCIENT EGYPTIAN.	HEBREW.	SEPTUAGINT.	MODERN.	
ALEXANDRIA.—3 Macc. iii, 1; cf Acts vi, 9; xviii, 24. AVEN.—Ez. xxx, 17. (= On). BAAL ZEPHON.—Ex. xiv, 2, 9; Num. xxxiii, 7.	ÂNU. ?	†ÂVEN. BAAL TSERPHON, Baal of the North.	ALEXANDREIA. HELIOUPOLIS. BEEL SERPHON.	ALEXANDRIA. HELIOPOLIS, near Cairo. ?	Founded by Alexander the Great, B.C. 332. See 3rd ed. Naville's " <i>Pithom</i> ," p. 31. M. Naville says that it must be some hill opposite the Migdol of the Exodus, on the Asiatic side of the Red Sea.
BETH SHEMESH.—Jer. xliii, 13. (= On).	ÂNU.—Its religious name was PER-RÂ (Pt-Râ) <i>the abode or city of Râ</i> , the sun-god; the great sacerdotal centre of his worship. KASH.—Denoted the districts south of the 1st cataract.	BÊTH SHEMESH, House of the Sun. KUSH.	HELIOUPOLIS EN ON. City of the Sun in On.	HELIOPOLIS, near Cairo.	
CUSH (the country).—Gen. x, 6, 7, 8; 1 Chron. i, 8, 9, 10. EGYPT, river, stream of.—Num. xxxiv, 5; Josh. xv, 47; 2 K. xxiv, 7; Josh. xv, 4; 1 K. viii, 65; Is. xxvii, 12.	ÂTER-ÂA, <i>the great river</i> (i.e. the Nile). *ATUMA, ATIMA, ATMA, a desert region beginning at Lake Timsah, and extending west and south of it near the Arabian gulf. QES, QESEM.—Its religious name was PER SEPTU (Pt Sôpt).	NEHAR MITSRAÏM. NAKHAL MITSRAÏM, River of Mizraim (Egypt). ÊTHÂM. MIDBAR ÊTHÂM, wilderness of Etham. GOSHEN.	POTAMOS AIGUPTOU, river of Egypt. KHEIMARROS AIGUPTOU, winter stream (or flood stream) of Egypt. PHARANX AIGUPTOU, (bed of a flood stream) of Egypt. RHINOCOROURA. OTHOM, BOUTHA. EREMOS, wilderness.	THE NILE, THE WÂDY EL 'ARISH. SAFT EL HEN-NA, near Zagazig. District around SAFT EL HEN-NA.	The Ethiopia of the Greek and Roman geographers. The city of Rhinocoroura (El 'Arish) with its Wady formed the frontier of Egypt towards Syria.
ETHAM.—Ex. xiii, 20; Num. xxxiii, 6, 7. Wilderness of, Num. xxxiii, 8. GOSHEN, city of.—Gen. xlv, 28, 29. GOSHEN, land of.—Gen. xlv, 10; xlv, 28, 34; xlvii, 1, 4, 6. [See RAMESSES, land of].	The land which afterwards became the Arabian or Heroöpolitan Nome; the country about the city of Qesem, without definite boundaries when occupied by the Israelites.	ERETS GOSHEN, land of Goshen.	GESEM, GESEN, GESHM ARABIAS (Geshm of Arabia). HEROONPOLIS (EN GERAMESSE), Heroonpolis (in the land of Ramesse) GE GESEM ARABIAS, land of Geshm Arabia. GE GESEM, land of Geshm.	See 3rd ed. Naville's " <i>Pithom</i> ," p. 28, and pp. 13-14 of this Atlas. See Naville's " <i>Goshen, and the Shrine of Saft el Henneh</i> ," and pp. 10-11 of this Atlas. Ditto ditto Heroonpolis is really Pithom, and the Septuagint is here, as often, in error.	

* Opinion is much divided on the subject of the reading and identification of these names: according to some, the name Edom is to be seen in them. Etham has also been identified with a fortress, or "Khetem" in Egyptian; (see W. Max Müller, *Asien und Europa*, p. 135, and Sayce, *The Higher Criticism and the Monuments*, pp. 251-252, 261-262.

† The same Hebrew character as in the name On, but differently pointed.

LIST OF EGYPTIAN PLACE-NAMES MENTIONED IN THE BIBLE.—(continued).
WITH REFERENCES.

BIBLE.	ANCIENT EGYPTIAN.	HEBREW.	SEPTUAGINT.	MODERN.	
HAM land of.—Ps. lxxviii, 51; cv, 23; cvi, 22. HANES.—Is. xxx, 4.	KEMT.— <i>The black land</i> (as distinguished from <i>the red land</i> , or desert). MEN-NEFER, <i>the good or beautiful place</i> . MAKTHER.—A word of Semitic origin, signifying a fort, or tower. Compare the Egyptian division into the South and North countries.	KHÂM. KHÂNÈS. MOPH. MIGDÔR, a watch-tower. MITSRAÏM, dual of Mâtsôr, a watch-tower. Used in the dual of the whole of Egypt; in the singular of the Delta only. NAPHTHALÏM. NEPHTHALÏM.	KHÂM. TANIS. MEMPHIS. MAGDOLON. MESRAÏN. NEPHTHALÏM. NEPHTHALÏM. AMMON. DIOSPOLIS. MERIS AMMON, the portion of Amen. MEMPHIS. HELIOUPOLIS. BABYLONIA. PATHOURES. GE PATHOURES. PATROSONIEM. BOTBASTOS.	EGYPT. MEMPHIS, near Cairo. (1) (2) TELL EL HËR. (?) EGYPT (Upper and Lower). THEBES. THEBES. MEMPHIS, near Cairo. HELIOUPOLIS, near Cairo. UPPER EGYPT. TELL BASTA, near Zagazig.	Tanis in the Septuagint is of course an error. See, however, pp. 3-4 of Naville's " <i>Ahas</i> ." The ancient capital of Egypt under the Old Kingdom or Empire. See 3rd ed. Naville's " <i>Pithom</i> ," p. 31, for (1), and pp. 15-16 of this Atlas. (2) was on the frontier of Egypt. Where the Hebrew gives Mitsraïm, the English translation gives Egypt, except in this passage. The capital of Egypt under the Middle and New Kingdoms or Empires. The ancient capital of Egypt under the Old Kingdom or Empire. The Septuagint version, with Babylonian, shows a different reading. See Naville's " <i>Eubastis</i> ."
Memphis (= Noph).—Hos. ix, 6. Migdol.—(1) Ex. xiv, 2; Num. xxxiii, 7; (2) Jer. xlv, 1; xlv, 14; and Ez. xxix, 10; xxx, 6, in margin R.V. Mizraim.—Gen. x, 6. Naphthum (people of Memphis?).—Gen. x, 13; 1 Chron. i, 11. No (= No Amen).—Jer. xlv, 25; Ez. xxx, 14, 15, 16; Nah. iii, 8 (A.V.) No-Amen (= No).—Nah. iii, 8 (R.V.) Noph.—Is. xix, 13; Jer. ii, 16; Ez. xxx, 13, 16. On (see Aven and Beth Shemesh).—Gen. xli, 45, 50; xlv, 20. Pathros.—Is. xi, 11; Jer. xlv, 1; Ez. xxix, 14; xxx, 14. Pithrusim (people of Pathros).—Gen. x, 14; 1 Chron. i, 12. Pibseth.—Ez. xxx, 17.	NET-AMEN.— <i>The city of (the god) Amen</i> . MEN-NEFER, <i>the good or beautiful place</i> . ÂNÜ. PA-TA-RES, " <i>the South land</i> ." PER BAST (Pi Bast) " <i>the cat-headed goddess</i> ."	NÔ. Nô ÂMÔN. NOPH. ÔN. PATHRÔS. PATHRUSÏM. PIBESETH.	AMMON. DIOSPOLIS. MERIS AMMON, the portion of Amen. MEMPHIS. HELIOUPOLIS. BABYLONIA. PATHOURES. GE PATHOURES. PATROSONIEM. BOTBASTOS.	THEBES. THEBES. MEMPHIS, near Cairo. HELIOUPOLIS, near Cairo. UPPER EGYPT. TELL BASTA, near Zagazig.	The capital of Egypt under the Middle and New Kingdoms or Empires. The ancient capital of Egypt under the Old Kingdom or Empire. The Septuagint version, with Babylonian, shows a different reading. See Naville's " <i>Eubastis</i> ."

LIST OF EGYPTIAN PLACE-NAMES MENTIONED IN THE BIBLE.—(continued).
WITH REFERENCES.

BIBLE.	ANCIENT EGYPTIAN.	HEBREW.	SEPTUAGINT.	MODERN.
<p>ΡΙΝΑΚΗΙΩΤΗ.—Ex. xiv. 2, 9; Num. xxxiii, 7, 8.</p> <p>ΡΙΘΟΜ.—Ex. i, 11.</p> <p>RAMESSES (city).—Ex. i, 11; xii, 37; Num. xxxiii, 3, 5; cf. Judith, i. 9.</p> <p>RAMESSES, land of.—Gen. xlvii, 11. See Septuagint reading of Gen. xlvii, 28, under GOSHEN, land of.</p> <p>SEVENEN, R. V. (SYENE A.V.).—Ez. xxix, 10; xxx, 6.</p> <p>SHIMOR OF EGYPT, SHIMOR.—1 Chron. xiii, 5; Josh. xiii, 3; Jer. ii, 18.</p> <p>SHUR.—Gen. xvi, 7; xx, 1; xxv, 18; 1 Sam. xv, 7; xxvii, 8. (= wilderness of Etham), Ex. xv, 22.</p> <p>SIN.—Ez. xxx, 15, 16.</p> <p>SUCCOR.—Ex. xii, 37; xiii, 20; Num. xxxiii, 5, 6.</p> <p>ΤΑΡΚΑΝΗΣ.—Jer. ii, 16; xliii, 7, 8, 9; xlv, 1; xlvii, 14; Ez. xxx, 18; cf. Judith i, 9. (cf. Hanes).</p> <p>ZoAN.—Num. xiii, 22; Ps. lxxviii, 12, 43; Is. xix, 11, 13; xxx, 4; Ez. xxx, 14,</p>	<p>*ΡΕΡΟΚΕΝΕΤ (ΡΙΟΚΕΝΕΤ).</p> <p>ΡΕΡ ΤΥΜ (ΡΙ ΤΥΜ), "the <i>Abode</i>, or <i>city of Tum</i>," god of the setting Sun.</p> <p>Q ESEM ?</p> <p>An area including the district of Q ESEM (Goshen).</p> <p>SEVENÊN.</p> <p>SHIKHÔR MITS-RAÏM, Shikhôr of Egypt.</p> <p>SHIKHÔR.</p> <p>SHÛR.</p> <p>SÎN.</p> <p>THUKU or THUKET, a district containing Pithom.</p> <p>ZAN.</p>	<p>ΡΙΝΑΚΗΙΩΤΗ, the mouth of ?</p> <p>ΡΙΘΟΜ.</p> <p>RA'MESËS.</p> <p>ERETS RA'MESËS, the land Rameses.</p> <p>SEVENÊN.</p> <p>SHIKHÔR MITS-RAÏM, Shikhôr of Egypt.</p> <p>SHIKHÔR.</p> <p>SHÛR.</p> <p>SÎN.</p> <p>SUKKÔTH.</p> <p>TAKPANKHËS, TAKPENËS, TEKHPAPHNËHËS.</p> <p>Zo'AN.</p>	<p>ΕΡΑΥΛΙΣ, farmstead; STOMA ΕΙΡΩΤΗ, mouth of εϊρωθ; ΡΕΙΘΗΟ.</p> <p>ΡΙΘΟΜ.</p> <p>RA'MESËS.</p> <p>GE RAMESSE, the land of Ramesse.</p> <p>SYENE.</p> <p>HORIA AIGYPTOU, the frontier of Egypt.</p> <p>ΔΟΙΚΕΤΟΣ, the uninhabited land.</p> <p>SOUR, GELANTSOUR.</p> <p>SAIS, SYENE.</p> <p>SOKKHOTH.</p> <p>TAPHNAI.</p> <p>TAKPANKHËS, TAKPENËS, TEKHPAPHNËHËS.</p> <p>TANTIS.</p>	<p>Ruins at the foot of Gebel Marium.</p> <p>TELL EL MAS-KHÛTEN, 12 miles from Is-mailiah, near the railway station, <i>Rameses</i>.</p> <p>SAFT EL HEN-[XNH] ?</p> <p>Province of Sharkieh.</p> <p>ASWÂN.</p> <p>THE WADY EL 'ARISH.</p> <p>At the Southern extremity of Egypt.</p> <p>Septuagint apparently wrong.</p> <p>See 3rd edition Naville's "<i>Pithom</i>," pp. 6, 7, 28, and p. 40 of this Atlas.</p> <p>Daphnae was a settlement of Greek mercenaries and traders, founded about B.C. 680 by Psammetichus I, of the XXVth Dynasty.</p> <p>See Petrie's "<i>Nebesheh, and Defenneh</i>," issued with "<i>Tanis ii</i>."</p> <p>See Petrie's "<i>Tanis i</i>," and "<i>Tanis ii</i>."</p> <p>Sâs, near Lake Menzaleh, — reached by rail and boat from Zagazig.</p>

* This identification is not altogether accepted, partly on philological grounds; but the place must have been in the land of Thuku or its immediate vicinity.

CHRONOLOGICAL TABLE OF THE EGYPTIAN DYNASTIES.

N.B.—The dates in the following table as far as the XIXth Dynasty are those which Professor Petrie has given in his Lectures as approximative. The uncertainty for the early period is very great, but the date assigned to the XVIIIth Dynasty is believed to be correct within one century. The later dates are taken chiefly from Böckh and Wiedemann; from the XXVth Dynasty to the end of the native rule the error cannot be more than a few years.

OLD KINGDOM OR EMPIRE.

DYNASTY.	CAPITAL.	DATES B.C.
I Thinite	This, near Abydos	4782
II Thinite	This	4519
III Memphite	Memphis, near Cairo	4217
IV Memphite	Memphis	4003
V Memphite	Memphis	3726
VI Elephantine	Elephantine, near Syene	3508
VII Memphite	Memphis	3327
VIII Memphite	Memphis	3257
IX Heracleopolite	Ahnas (Heracleopolis Magna)	3111
X Heracleopolite	Ahnas "	3011
XI Theban, or Diospolite	Thebes (Diospolis)	2826

MIDDLE KINGDOM OR EMPIRE.

XII Theban, or Diospolite	Thebes (Diospolis)	2783
XIII Theban " "	Thebes "	2570
XIV Xoite	Xoïs, in the Delta	2117

(HYKSOS PERIOD).

XV Hyksôs	Avaris (Tanis?)	2003
XVI Hyksôs	Avaris "	1933

NEW KINGDOM OR EMPIRE.

XVII Theban, or Diospolite	Thebes (Diospolis)	1743
XVIII Theban " "	Thebes "	1592
XIX Theban " "	Thebes "	1327
XX Theban " "	Thebes "	1183
XXI Tanite, and the Priest Kings	Tanis and Thebes	1048
XXII Bubastite	Bubastis	934
XXIII Tanite	Tanis	814
XXIV Saïte	Saïs	725
XXV Ethiopian	Thebes	719
XXVI Saïte	Saïs	665

PERSIAN PERIOD.

XXVIIIth Dynasty [Susa] B.C. 527

LAST NATIVE DYNASTIES.

XXVIII Saïte ... Saïs	B.C. 408
XXIX Mendesian Mendes	387
XXX Sebennyte Sebennytus	350

MACEDONIAN RULE.—B.C. 332—B.C. 305.

PTOLEMAIC PERIOD.—B.C. 305—B.C. 30.

ROMAN PERIOD.—B.C. 30—A.D. 394.

BYZANTINE RULE.—A.D. 394—A.D. 638.

A.D. 638, THE ARAB CONQUEST.

PRINCIPAL AUTHORITIES ON THE GEOGRAPHY AND HISTORY OF ANCIENT EGYPT.

I.—CLASSICAL WRITERS.

HERODOTUS (B.C. 484-400 [?]).—Book II, and part of Book III of his History are devoted to Egypt, where he had travelled, note-book in hand, about 450 B.C., during the reign of the Persian Artaxerxes.

MANETHO (time of Ptolemy II, Philadelphus, third century B.C.)—He was an Egyptian priest, with temple archives at his command, but wrote in Greek, the language of the court. It is only from his History of Egypt that we have any literary record of the dates and succession of the dynasties, and of that History only such fragments survive as were incorporated in the writings of Josephus, and the Christian chroniclers; it was written soon after B.C. 271.

ERATOSTHENES (B.C. 276-196).—A fragment of his "Chronographia," preserved by Syncellus, contains a list of thirty-eight Theban Kings.

DIODORUS SICULUS (contemporary of Julius Caesar and Augustus).—Book I of his "Historical Library" is exclusively devoted to Egypt, and later portions of his work give us invaluable information relating to the Persian period. He travelled in Egypt about B.C. 57.

STRABO (about B.C. 54—A.D. 20: Augustus to Tiberius).—His "Geography" takes into account all that he found to be most interesting and characteristic in every country. Book XVII deals with Egypt, where he travelled B.C. 24.

PLINY, the Elder (A.D. 23-79).—His "Natural History," which he compiled from literary sources, and not from observation, incidentally describes some of the products and monuments of Egypt, often as marvels, and summarises the geography.

JOSEPHUS, Flavius (A.D. 37 to about 100).—In his Greek "Jewish Antiquities," Josephus gives a fuller account of the Egyptian life of the Children of Israel than that given in the Old Testament. In his treatise defending Jewish culture and antiquity against the attack of Apion, he quotes many ancient authors in reference to the Exodus; above all, he gives long extracts from Manetho's history of Egypt.

PLUTARCH (about A.D. 50—130).—There are references to Egypt in his "Parallel Lives," and other works; his treatise on Isis and Osiris is exclusively devoted to considering the Egyptian religion.

PTOLEMY, the Geographer (flourished in Alexandria A.D. 139-160, surviving Antoninus Pius).—He describes Africa and Egypt in Book IV of his "Geography" of the then known world. This work was the great geographical text-book of Europe for more than a thousand years.

ANTONINI ITINERARIUM (made by successive Emperors down to the Antonines).—This is the official Itinerary of the whole Roman empire of the period, in which the principal and cross-roads, together with a list of the places and stations upon them, and the distances from one place to another, in Roman miles, are all given.

AFRICANUS (wrote in 221 A.D.)—He composed a Chronicle of the History of the World. As regards Egypt, his history was largely based on that of Manetho. His work is lost, with the exception of certain extracts preserved by other writers.

EUSEBIUS (A.D. 264—340).—Allusions to Egypt are contained in various writings of Eusebius. His chronicle of Egyptian history is chiefly taken from the lost work of Africanus, and is most fully preserved in an Armenian translation.

GEORGIUS SYNCELLUS (lived in the 8th Century A.D.)—This chronicler also made large extracts from the writings of his predecessors, including those of Africanus, and hence of Manetho.

II.—MODERN WORKS.

BROWN, Major.—*Lake Moeris and the Fayûm.*

BRUGSCH, H.—*Dictionnaire Géographique. Geographische Inschriften.*
* *Geschichte Ägyptens unter den Pharaonen.*

DÜMICHEN, J., and MEYER, E.—*Geschichte des alten Aegyptens.*

ERMAN, A.—* *Ägypten und Ägyptisches Leben im Altertum.*

EXPEDITIONS:—

Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française. 10 vols. text; 14 vols. plates.

CHAMPOLLION, J. F.—*Monuments de l'Égypte et de la Nubie.* 4 vols. of plates. *Notices descriptives.* 2 vols.

ROSELLINI, I.—*I Monumenti dell' Egitto e della Nubia.* 9 vols. text; 3 vols. plates.

LEPSIUS, R.—*Denkmäler aus Ägypten und Äthiopien.* 12 vols. plates; 1 vol. text.

Mémoires publiés par les membres de la Mission Archéologique française au Caire.

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* May be had in English translation. † English translation will be issued simultaneously.

GENERAL MAP OF ANCIENT EGYPT

WITH ADJACENT COUNTRIES.

I.



GENERAL MAP OF MODERN EGYPT

AND ADJACENT COUNTRIES.

A

B

C

D



















E

F




11



TABLE OF THE NOMES, WITH THEIR CAPITALS AND THE GODS WORSHIPPED IN THEM (I to XX of Lower Egypt and XX to XXII of Upper Egypt).

	<i>Nome.</i>	<i>Capital City.</i>	<i>Deity.</i>
I.	 Ānb-ḥez ... Men-nefer ... Ptah		
II.	 Khensu (?) ... Sekhem Hor-ur(Aroëris)		
III.	 Āment ... Āmu ... Hathor		
IV.	 Sap-qemā ... Zeqā ... Sebek		
V.	 Sap-meh ... Sau ... Neith		
VI.	 Ka-khas (?) ... Khasuu ... Rá		
VII.	 Nefer(?)āmenti... Senti-nefer ... Āmen-rá		
VIII.	 Nefer (?) ābti ... Per-Tum ... Tum		
IX.	 Āty ... Per-Usar-neb-ṭet Osiris		
X.	 Ka-kem ... Het-Ta-ḥer-āb { ^{Horus-} “Khenti-Khet”		
XI.	 Ka-ḥeseb ... Per-māka ... Set		
XII.	 Theb-āht (?) ... Theb-neter ... Ānḥer		
XIII.	 Heqa-āmes ... Ānu ... Tum		
XIV.	 Khent-ābt ... Zaru ... Horus		
XV.	 Tekh (?) ... Khemenu ... Thoth		
XVI.	 Ha-mehyt (?) ... Per-ba-neb-ṭat Ba-en-ṭat		
XVII.	 Sma-beḥtet Pa-khen-en-Āmen Āmen-rá		
XVIII.	 Ām-khent ... Per-Bast ... Bast		
XIX.	 Ām-peḥ ... Āmt ... Uazyt (Buto)		
XX.	 Septu-ḫemhes(?) Qesem,Per-Sopt Septu		

(The last three Nomes of Upper Egypt contained in the Map of Lower Egypt.)

XX.	 Ām-khent ... Henen-seten... Her-she-ef
XXI.	 Ām-peḥ ... Smen-Hor ... Khnem
XXII.	 Mātenu ... Tep-āh(?) ... Hathor

[To face Map III.]

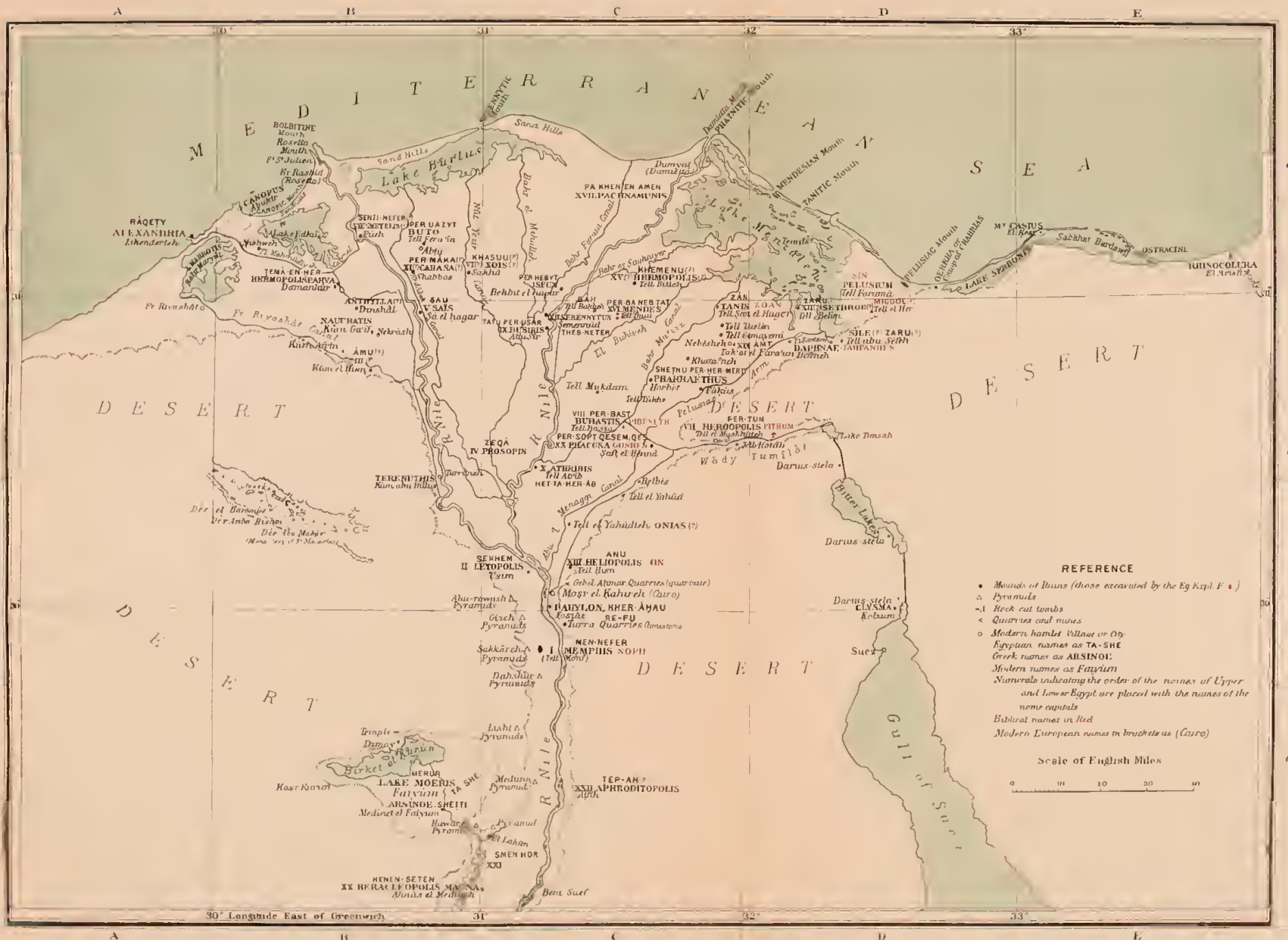










TABLE OF THE NOMES, WITH THEIR CAPITALS AND THE
GODS WORSHIPPED IN THEM (IX to XIX of Upper Egypt).

	<i>Nome.</i>		<i>Capital City.</i>		<i>Deity.</i>
IX.		Men (?)	... Āpu	...	Min
X.		Uazet	... Thebu	...	Hathor
XI.		Set	... Shashotep	...	Khnem
XII.		Tu-f	... Net-ent-bak	...	Horus
XIII.	 	Atef-khent	... Saut	...	Upuat
XIV.	 	Atef-peh	... Qesi	...	Hathor
XV.		Unt	... Khemnu	...	Thoth
XVI.		Mahez	... Hebnu	...	Khnem
XVII.		Āpu	... Kasa	...	Anubis
XVIII.		Sep	... Het-Benu, Sep	...	Anubis
XIX.	  	Uaseb (?)	... Per-Māza	...	Set

[To face Map IV.]

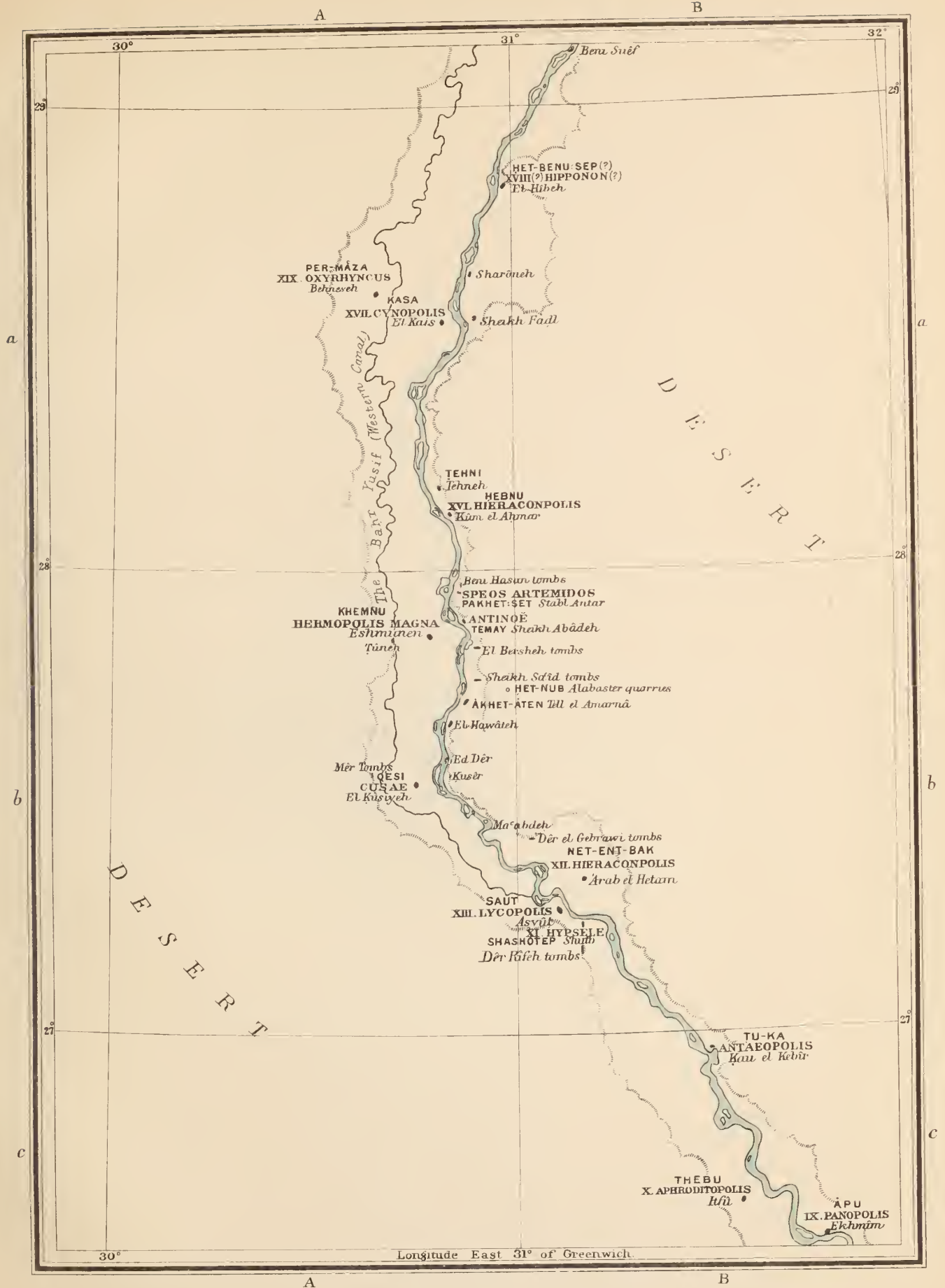
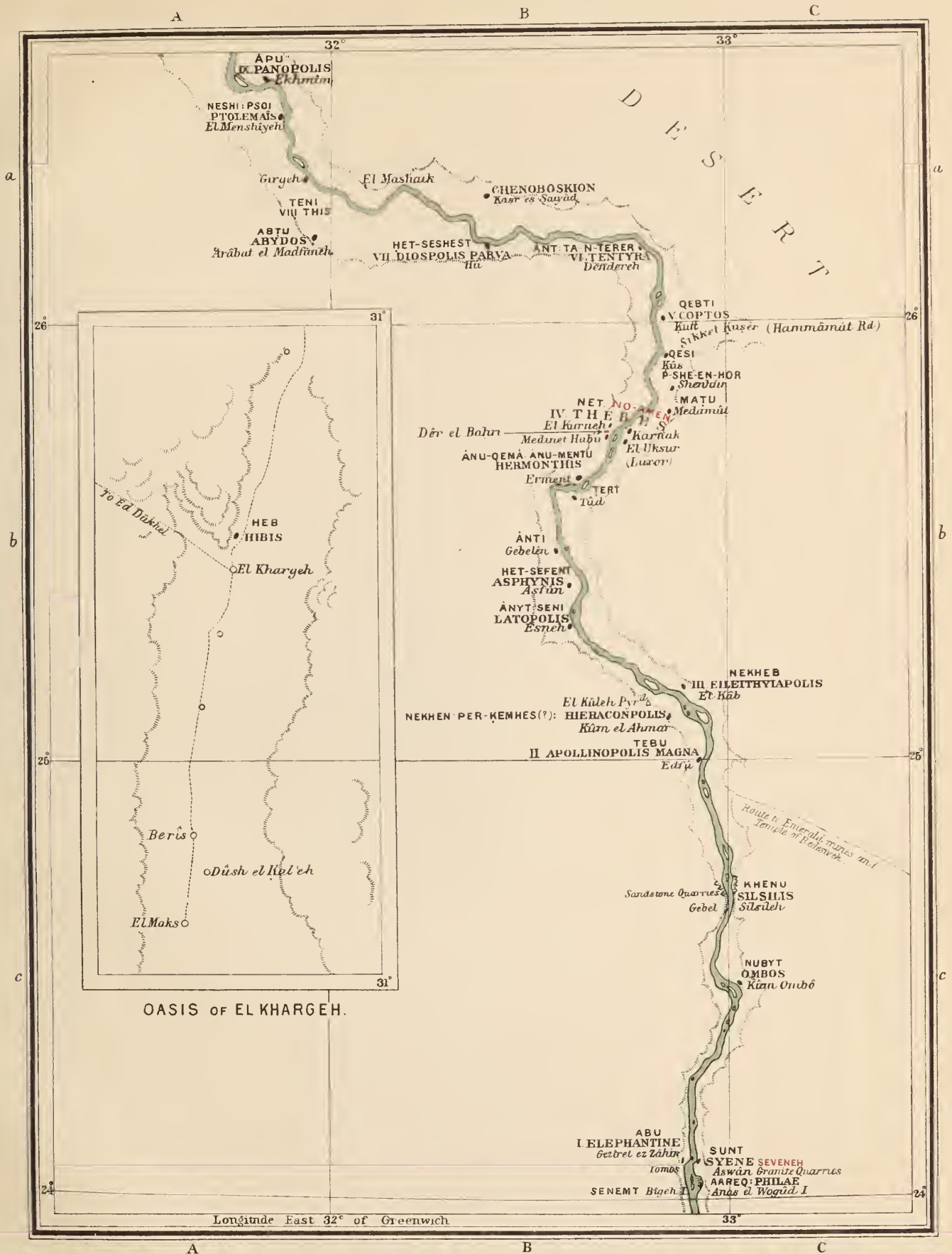
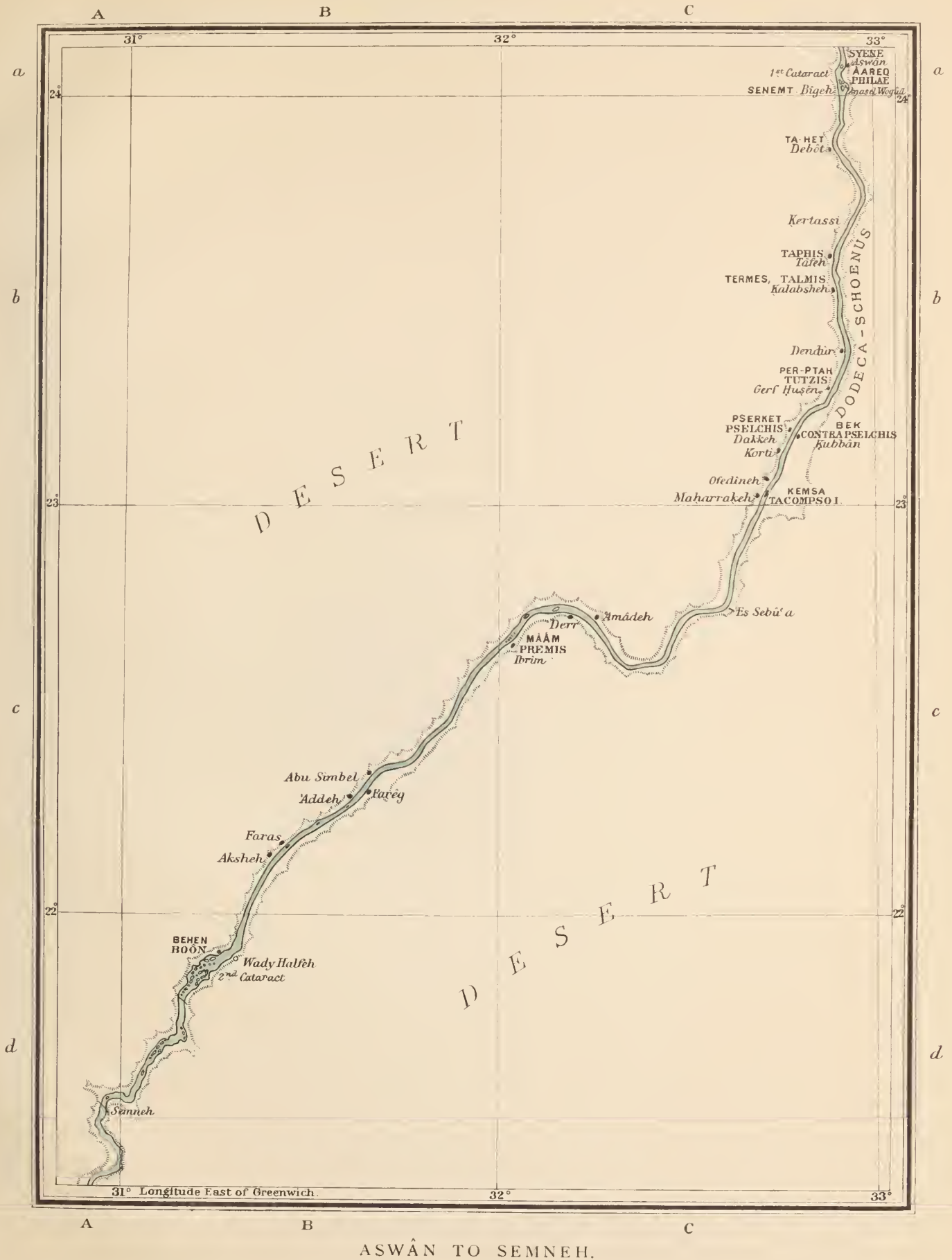


TABLE OF THE NOMES, WITH THEIR CAPITALS AND THE
GODS WORSHIPPED IN THEM (I to IX of Upper Egypt).

	<i>Nome.</i>		<i>Capital City.</i>		<i>Deity.</i>
I.		Ta-khent (?)	... Abu	...	Khnem
II.		Uthes-Hor	... Tebu	...	Horus
III.		Ten (?)	... Nekheb	...	Nekhebyt
IV.		Uas	... Āpt, Net	...	Amen
V.		Herui	... Qebti	...	Min
VI.		Āat-ṭe (?)	... Ta-n-terer	...	Hathor
VII.		Seshesht	... Het-seshesht, Het	...	Hathor
VIII.		Abez	... Teni	...	Ānḥer
IX.		Men (?)	... Āpu	...	Min

[To face Map I.]









MAP OF THE LAND OF GOSHEN
and the probable Route of
THE EXODUS
as far as the passage of the Red Sea.

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„	viii.	Senti-Nefer	iii. B a	„ el Her	iii. D b
„ -Uazyt	iii. B a	Sep	iv. A a	„ el Kebir	viii.
„ -Usar	iii. B b	Serbonis (L.)	iii. D a	„ el Maskhûteh	iii. D b
Phacusa	iii. C b	Set	iv. A b	„ „	viii.
„	viii.	Sethroë	iii. D b	„ el Yahûd	iii. C b
Pharbaëthus	iii. C b	Seveneh	v. B c	„ „	viii.
Phatnitic mouth	iii. C a	Shabbâs	iii. B a	„ el Yahâdiêh	iii. C b
Philae	v. B c	Sharôneh	iv. A a	„ Fera'in	iii. B a
Pibeseth	iii. C b	Shashotep	iv. B b	„ Faramâ	iii. D a
„	viii.	Sheikh Abâdeh	iv. A b	„ Gemayemi	iii. C b
Pikeheret	viii.	Sheikh Fadl	iv. A a	„ Hisn	iii. C b
Pithom	iii. D b	„ Sa'id (Tombs)	iv. A b	„ Monf	iii. C c
„	viii.	Shenhûr	v. B b	„ Mukdam	iii. C b
Port St. Julien	iii. B a	Shetnu	iii. C b	„ Rotâb	iii. D c
Premis	vi. C c	Shetti	iii. B c	„ „	viii.
Prosopis	iii. C b	Shugafieh	viii.	„ Sân el Hager	iii. C b

	Map.		Map.		Map.
Tell Tmai	III. C b	Thou.. ..	VIII.	Wâdy el 'Arish	III. E a
„ Tâkh	III. C b	Tigris (R.)	I. E a-b	„ en Natron	III. B b
„ Zâelên	III. C b	Timsâh (L.).. ..	III. D b	„ es Sofra	VII. D f
Tema-en-her	III. B a	Tâd	v. B b	„ Halfeh	VI. B d
Temay	IV. A b	Tu-Ka	IV. B c	„ Tumîlât	III. C d-b
Teni	v. A a	Tâneh	IV. A b	„ „	VIII.
Tennîs	III. D a	Turra (Quarries)	III. C c	White Nile	I. D f
Tentyra	v. B a	Tutzis	VI. C b		
Tep-Ah	III. C c	Tu Uab	VII. B d	Xoîs	III. B a
Terenuthis	III. B b	Tyrus	I. D b		
Termes	VI. C b			Zan	III. C b
Tert	v. B b	Uhat.. ..	I. C c	Zaru	III. D b
Thebes	v. B b	Usim.. ..	III. C b	„	III. D b
Thebae	I. C c	Ut Meht	I. B c	Zeqa	III. C b
Theb-neter	III. C b	Ut Uab	I. B c	Zeszes	I. B c
Thebu	IV. B c	Ut Res	I. C c	Zoan.. ..	III. C b
This	v. A a				

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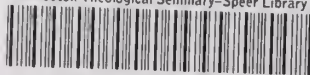
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